

A COPYRIGHTED BIBLE.

In conversation the other day we happened to remark that the edition of the Bible which is known as the American Revision is a copyrighted book, and that no one has a right to make extracts from it, in print, without first obtaining the permission of the publishers, Thos. Nelson & Co. Our friend expressed surprise at the statement. He had not been aware of it. And it impressed him very unfavorably, that any firm should have, or desire to hold, a copyright on God's holy word.

As we think of it, we are impressed in the same way. There comes to mind the scene in the temple at Jerusalem, when Jesus found dealers using the outer courts of the temple for purposes of gain. The money changers and those who sold animals for sacrifice were making a profit; and were making their profit out of things that were used for divine worship. Jesus drove them out of the temple. "Make not My Father's house a house of merchandise."

The claiming of a copyright upon the word of God,—wherein does it differ from these transactions in the temple? The Bible is just as much an instrument of God's worship as were the sacrifices. Is there any difference in principle between making five per cent. off the sale of a lamb for the altar, and claiming a copyright on the Bible, so that no man can obtain a copy of this translation without paying a like sum to this publishing house?

THE NEW PROOF TEXTS IN OUR STANDARDS.

In a review of our Southern General Assembly by Rev. Dr. Matthews we see a suggestion that the report of the Committee on Proof Texts to that Assembly provides that in these texts the language shall be that of the American Revised Version.

We turn to the Minutes to see the action of the Assembly. On page 28, is the report of the select Committee. It recommends that the report of the ad interim Committee "be approved," and "that the report be sent down to the Presbyteries for their answers as to its adoption." But this report does not call attention to any proposed change in the phraseology of the proof texts. We understand, therefore, that the question of adopting these new proof texts, as a part of our Confession of Faith and Catechisms, is to come before our Presbyteries.

Then we turn to the report of the ad interim Committee (which is printed away over in the Appendix), to see what it says. It favors the abandonment of the standard version of the Bible in favor of the American Revision. It asks the General Assembly to "direct which version of the Scriptures should be used." "When there has been any difference between the old and the new version we have followed the American Revised version as to genuineness, interpretation and relevancy."

We do not know what other changes are proposed, but this one change is serious, and may be radical. It ought to have careful consideration.

The Committee is an especially able one, embracing many scholars. We have high respect for the

judgment of its members, and yet we do not think our Presbyteries are ready now to take action which would throw out the old familiar language of the Bible to introduce that of the Revision.

There are many who feel that there are serious defects in the American Revision, and that if we will but wait awhile a better translation can be made. Others feel that there is a rationalistic tendency in some of its renderings, in which they can not concur.

And yet others will feel that if the question of abandoning our present version of the Bible for a new one is to be considered, it should not be on a side issue of approving certain proof texts, but upon a plain direct issue as to changing our translation.

WHAT ARE THE PROOF TEXTS PROPOSED?

The General Assembly ordered the new proof texts to be sent to the Presbyteries for their action. The time for the fall meetings of the Presbyteries is at hand, and yet we have not seen a copy of the proposed texts. To form a satisfactory judgment concerning them would require weeks of time. But so far as we know, they have not yet been issued from the press. We do not see how any man can intelligently vote upon them at the fall meeting of Presbytery.

We have seen a request that the Presbyteries will, at their fall meetings, appoint committees to examine these new proof texts and report in the spring with a view to action in the spring adopting the report. This would to that extent change our Confession of Faith.

This is one of the most serious matters that our people have to consider, and calls for careful reflection. If such committees are appointed they would surely want to hear the views of at least some of the Presbyters on the subject. But if such committees be appointed before the changes are published the committees would lack this help, and some of the members of Presbytery would feel that they were voting in the dark.

We can not forbear the feeling that the texts ought to be in the hands of the presbyters before any action is taken in order that all, and especially those elders who are present at the fall meeting of Presbytery, and may not be members in the spring, should have their full opportunity of conference.

We plead for a sight of the new texts before taking any action upon the question of their adoption.

CHOOSE YOUR COLLEGE WITH CARE.

There are colleges and colleges. There are schools and schools. There is no better gift that a parent can give to son or daughter than a thorough education, provided that it be uplifting and Christian in its tone. We earnestly recommend this to every man who has children that love to study.

At the same time we would urge the necessity of care in the choice of a school. Last Sunday we were reading in a magazine an address by the president of a college—one that is not advertised in our columns—to the students, on the standard of behavior required. Imagine our amazement, when he reached the subject of sexual impurity, to find him arguing